shamans; however, pipe, tobacco and cocoon rattle are used by all shamans. 756
Rupert uses Indian tobacco, a handkerchief, a bone, a bone whistle, a cocoon rattle, a little bag and an eagle feather. He rolls the tobacco into cigarettes, [178]
but in pre-white times, the shaman used a tubular stone pipe. The eagle feather represents Rupert's eagle wegeléyu and the bone his Hindu wegeléyu. [755]
Curing takes place indoors after sunset and usually lasts four nights, although the ceremony can be shortened to two nights.

Rupert begins by washing the patient's face and arms with cold water. 755
Everyone attending the ceremony must wash his face. The patient lies down 756
with his feet to the east. Rupert then smokes some white man's tobacco because of the Hindu. He ties the handkerchief around his head with the bone inside. He prays, talks, smokes Indian tobacco, blows smoke on the patient and walks about. He blows his whistle and passes a bag over the patient. Rupert claims that he can catch the disease in his whistle, and that when he does so, the whistle doesn't make much noise. Rupert makes an offering of pinenut meal by scattering it over the patient and toward the door. He sings his wegeléyu songs, accompanying himself with the rattle. Alternately he smokes, sings and prays, calling upon the Hindu, water, eagle and little boy to help. If Paiutes are present, they sometimes sing with the shaman, but, says Rupert, the Washo are a little afraid and do not sing. The first three nights the ceremony lasts until about midnight; then refreshments are served. [262]
During the curing the shaman and the patient abstain from meat and salt. On [263]
the fourth night the ceremony lasts all night and everyone must stay awake; [515]
after the ceremony all spectators must take a bath.

At some point in the ceremony the shaman has a vision and can foretell whether or not the cure will be successful. According to Rupert, if the cure is to be successful, the eagle will join him in singing and he will see clear water and green vegetation. If the eagle fails to join the singing and Rupert sees a dry and quiet scene, the patient will not recover. If the shaman sees water that is not clear, the patient will recover only partially. Rupert does not like to predict the outcome of the cure because he says that the eagle sometimes fools him and makes him lie to the patient's relatives.

Some variation in the curing ceremonies seems to depend on the cause of the disease. Stewart, Lowie and our informants mention the sucking out of the disease object as a part of the curing ceremony. The shaman displays the object and then disposes of it by throwing it away, throwing it in a fire, or by swallowing it. This occurred either when a person became sick from mistreating Indian food or was a victim of sorcery. In the latter case the shaman might not himself be able to cure the patient, but would see the face of the sorcerer in a vision. Then the patient's relatives could kill the sorcerer [83]
or force him to cure the patient; either procedure would result in his recovery.